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Mr. Nyland: Monday. You know, the tape number of tonight is ---. So that means we start a new series and I think it is very appropriate that I now say something about Monday evening, because the character of Monday is going to be changed. I mentioned last week that Wednesday will stop for awhile, and that those who are curiosity seekers can come to Wednesday Lunch where we can talk "blue sky". In contrast to that, Monday is going to be solely a work group. I said last week we talk then in the form of a lecture, but tonight we talk about work with questions and perhaps talks for those people who are serious about wanting to work so that they then if they do work can report on it and see in what direction they can either be helped or encouraged, or that something might be talked about that they didn't think, and so forth, but you see, all that, everybody that is now in this room should support each question and it eliminates immediately those who just come out of a little curiosity sometimes for the fun of it and sometimes because they are intrigued in some way of other, and sometimes because they have heard a little bit, and for that reason, and particularly the new ones, will have to be vouched for by those who bring them. So there is no monkeyshine any longer. I don't want people who don't, you might say now, belong, because if they are interested in Gurdjieff, the ideas, work on oneself, objectivity, the concepts that are involved, in this particular mad of trying to become conscious, that has to be to some extent absolute, that has to be there and there has to be no question about it, and I would advise anyone who doesnt fill into that particular category not to come next week. I will go over the list of attendance, I will question each name, I will find out if really in my opinion they dont belong and dont be surprised if I ask

you to stay away. I say this without any particular knowledge about anyone who is here, but I just want to make clear that level upon which we are going to conduct these Monday groups. They are like a school now, a school in which you also have homework. So it is not just a question of sitting and listening, but it is a question of as if, during this particular hour and a half, we talk about something that you have to apply in your whole life, and that you have to come up with some kind of an answer, otherwise it is no good. I don't believe, and I dont want to insist, that you are committed to the ideas of Gurdjieff, so that you already believe that it ought to be part of your life. I think that would be entirely wrong, because some of you are too new and you have too many other things still to attend to, and maybe your interests are a little varied. But, regarding the ideas of Gurdjieff, and how to work, you have to be quite honest, and also you have to wish to make attempts. But if you dont do that, you dont belong here. It is not a curiosity group, and it is not a group devoted now to the discussion of a variety of different ideas, religions, philosophies and viewpoints. It is something very defintely with the accent on the ideas of Gurdjieff, and anything related to it we can look at it from the standpoint of how would it be objectively, or how could it be understood, how does it belong into this general framework of wanting to become conscious about the ideas of Gurdjieff and enunciate it, or at least formulate it in some way, and to which we now are going to adhere strictly. So it is still a question now of, Isay, a kind of a school in which you undertake that you have lessons for your home, and that in ordinary life you are going to apply, and at the proper time you come up with some kind of an answer or some kind of a reaction showing that you actually have worked, because if you don't work, and if you

only sit, and if you sit for six months without saying a word, I'm quite certain this is not the kind of a group you wish. You can go home, and you can read anything you like, particularly about Gurdjieff or whatever there is written about the ideas, and you find there are books which talk about it, but this is a different kind of a thing. Here is where the theory has to be put to practice and then, on that basis applying it you can reach a certain form of experience. And I'm only interested in the experience, and to talk about that. What results have you gotten, because then we have something concrete which, of course, as an experience is different for different people because we do not apply all the things in the same way even if the concept is the same, the application is of course quite personal, and also the obstacles are quite personal, but, neverthe less, the principle remains the same and that is important for all of us. I just want to remain clear and be clear about it, because there is no sense beating around the bush. I don't want anybody to come just to hear me talk a little bit because this is utterly silly. I want people who really want to become serious about working, and, by working, now I mean that they realize that something has to be done, with themselves, that they know to some extent at least, what they are, that they are not satisfied entirely with what they are, and that for them, reading and even feeling about certain forms of religion has not been enough. And that even if they may have been in contact with a variety of so-called applications of ordinary philosophy and maybe have indulged in it or sometime really became infatuated by it. Maybe at the present time it is not enough for them, and there it not, at the present, enough to digest. And I would like to know, who in that sense is hungry so that at least there may be a possibility that we can put on the table

certain things that you would like to eat. I would also like to say about those who are new, just a few words about payment. The rules for Monday are fifteen dollars a month. That is preferable. You have to find out how to budget your money. If you pay you know that it will be worthwhile for you to listen. If you don't want to pay, its alright with me, don't come. If you want to come, and you can't pay, let me know. If there are people who want to pay per meeting, it is alright, we will allow it, but, almost I would say, grudgingly. I dont like it, I don't think it is really necessary, and I don't think it is really becoming to a person, unless, in the beginning, he just wants to know a little bit what its all about and its alright for that reason, but as soon as you come regularly, I expect you to pay permonth, and to arrange for it in such a way that you pay before the new month starts, because everything that we undertake has to be done also with payments in advance and you beoome part of that. I'm not begging you for this, don't think for a moment that I want it that way, but it is simply in order to illustrate for yourself that there is responsibility so that if you actually want to know something you also know you have to pay in some form or other, and that the payment is not when you apply the knowledge. The payment is for the acquisition of the knowledge, exactly the same way as for the acquisition of joy, and sometimes enjoyment that you have when you goto the theatre or movies, or the enjoyment you have when you eat, or when you buy a book in order to read it, all that kind of things in our present economic society has to be expressed in some terms and the terms here is also money, it is not your good wish or your good will or your admission that it was wonderful and so forth all of that I would almost say does not buy any bread for those who are willing to maintain the ideas. So, I think I've said enough

about it. You know my viewpoint, you also know it is not like a hard kind of a person who only looks at this from the money standpoint. It's as far removed from me as I can remove it, but for you it may be a little bit of a problem, and then, in my opinion, you have to solve it, because, if you cannot solve that, you will not solve the problem of becoming conscious. Start with ordinary things in ordinary life, and become responsible, and when you are responsible, then, maybe, that attitude will help you to find out what is your responsibility regarding your outer life and responsibility regarding the possibility of an inner life which you ought to develop.

Yes, Fred.

Fred: A short while back, I had the experience of feeling an emptiness in my life and then I began to work, and as long as that experience of emptiness stayed with me the energy that I brought to the efforts gave them life, and then the experience of the emptiness began to fade away, and I knew it, still I continued to make the efforts anyway. I want to know what must I do to keep that close to me so that I will know that if I do not work that that is what I have waiting for me.

Mr. Nyland: The question is why did the emptiness go away.

Fred: I began to fill it with something else.

Mr. Nyland: Yes, but isn't that the point at which you find more emptiness? If you fill it, and you come to a point at which you are a little more satisfied, what are you satisfied with? All kind of research if one follows it usually ends up by determining more and more what you really don't know. I think a person who actually tries to work or already discovers a certain emptiness will never be free from this earth, because he will see more and more how much there is wrong or rather, that ought to be filled, and that if the

little is empty, it is filled. Its a superficial emptiness.

The depths of what one can ask to realize for oneself, that is, what one is, becomes more and more difficult to overcome, and as soon as there is a possibility that I am satisfied, surely I am not empty, and, also, I am not working. Working really implies that I discover more and more certain things about myself which were an unknown world before, and I discover if I try to work, particularly when I look at myself objectively, certain things I never will discover as long as I remain within my subjectivity. If I am surrounded by subjectivity, I can only look in one direction. If I remove myself from a subjective world, that is when I am on a plane I now go up and look at the plain, I will have a chance to look at that what is the plain from many different angles, not only one. And this is really an illustration of what happen to a man. He works, and he works honestly and finds certains things which are really not quite right, or he finds that there are certains things that are necessary to develop, that he realizes that certain things are only up to a certain point and no further, and then the growth for himself in that kind of a direction which you might say is filled by the emptiness is really not ending, not that either, it depends where one puts ones aim. If the aim is far enough, of course you won't reach it but if the aim is close, you reach it, but you also substitute it with another aim. But then your aim cannot be realized just like that, that the aim is not based on just the filling of a little emptiness. The aim is really based on the filling of an abyss. Of that what I know is there for me to fill, and that I have much more volume than I originally thought. So I think you have to revise a little this question of feeling a little empty. Many times I feel empty because I feel it is a little bit of a something that it is right to feel, and it is not exactly a real emptiness. Emptiness, if

I realize to have with my mind is not emptiness..

Fred: Its a feeling...of emptiness..

Mr. Nyland: Its a feeling that goes in my bones, I know it, and deep down in my heart I'm completely empty, and it is more and more thatthe ordinary things of ordinary life are less and less satisfying. I would say, Fred, go back to that state in which you considered yourself empty. Take away again what you have used now as filling and see if that same kind of an emptinesss still exists. I'm sure it won't.

Fred: At this time I cannot do that.

Mr. Nyland: Why not?

Fred: I have oommitted myself for a period of time to do what it was that I began to do after I experienced it.

Mr. Nyland: Alright, find another kind of emptiness. You see, it is quite easy, if one little hole is filled...

Fred: But you said give up...

Mr. Nyland: Yes, because I think its possible to give it up. But it doesnt matter. I don't care what kind of emptiness you find as long as it is something to be filled. Alright? But revise for yourself that you are sure that you are working. That it is not only your mind, it is not the thought, it is really a state of awareness whenever you work.

Fred: Thats why I wanted to re-experience the emptiness.

Mr. Nyland: Alright. Find another form of emptiness.
Yes..

Girl: Mr.Nyland, I would like very much a task.

Mr.Nyland: For the summer?

Girl: I want it really for the summer, I'm going to try and do this summer what you said on Wednesday...about my future and try and relate that to my own aim, my own life, but I would like a more physical kind of a task...

Mr. Nyland: You will be teaching though..

Girl: Yes, every day..

Mr. Nyland: Every day? More than before?

Girl: Yes, every day for an hour and a half...

Mr. Nyland: Thats not very much, is it? You have to gofar to get to your teaching job?

Girl: I have to take two buses, or walk,..

Mr. Nyland: For an hour and a half? How much time would you spend to get there and back?

Girl: About an hour and a quarter.

Mr. Nyland: Both ways?

Girl: NO, one way.

Mr. Nyland: One way? So it is twice as much. The expenditure of your time, you only get paid for one third?

Girl: Thats the way it always works out...

Mr. Nyland: Its shameful, isn't it? One day when you have to take this bus, and you have to fill yourself with all kinds of resentment?

Girl: Against traveling?

Mr. Nyland: Yeah, against the job, against the people, against the bus, standing there waiting and so forth, all the time you spend.

Girl: O dear, I usually try not to.

Mr. Nyland: Thats right, thats why I tell you...alright?

Girl: Every day?

Mr. Nyland: No. The next day, you can glorify it. And better it. Oh, how marvelous it is to stand here and wait for an hour...

Girl: Alternate it?

Mr. Nyland: Yeah, only five days a week? Good. You can seleet three negative and two positive days, of the following week

three positive and two negative, but try to vary it often, and you see if you run out of arguments. You probably will. The first day you will be filled with them, but the third day when you again will be negative, you will have a hard time.

Girl: You mean I have to figure out new arguments?

Mr. Nyland: Ya, fine, you can repeat them with emphasis a little better than before, you also can select different words for the same principle. Its quite alright, it gives you something to do. And very soon you will see yourself automatically doing them. And there will be something in you that starts to do it, in you. Also it will become aware of you doing it. You set certain things in motion, and the body, your mind and your feelings will have to function a certain way, and something will be there besides that which will be observing them. And I'm quite certain you will have many moments when you will be awake. And that sometimes you will say how silly, and that some times maybe you enjoy it, and that all the time you try, I say, to be present to Yourself and to see that it is not something that is either a joke or you should not care or also that you consider it so terribly important. It is just an ordinary phase of ordinary life. So you apply it in this particular way because you wish to apply it. Also that what will be directing it will be mental , its mostly your mind, you might say, will take charge. It will be a very good thing for the mind to have something of that kind to do. And really to have that kind of authority. But let me know in a week. Alright?

Girl: Yes, but that other thing that I spoke about, about the teaching, would that be for the summer?

Mr. Nyland: Ya, but that for an overall thing.

Yes?

Noel: Uh, Mr. Nyland, again....

Mr. Nyland: [illegible] you smile?

Now, after you said "uh, Mr. Nyland, .."? And then, you smile. Why?

Noel: I don't know.

Mr. Nyland: Ya, strange isn't it. Were you surprised at your own voice?

Noel: Yes..

Mr. Nyland: Yeah. Now, say it very softly.

Noel: Well....I...

Mr. Nyland: Thats good enough. Now say what you want to say.

Noel: For the past week I've tried to come to myself and find a question that I really want to know the answer to. But yes, I can't find any question that I don't know the answer to, at least in my imagination,, if thats what it is. And I find that I really don't know what to do.

Mr. Nyland: When -?- , are you really alive?

Noel: Well, its not, its almost as if, its not that I have no questions, its some of them I don't know how to ask...

Mr. Nyland : Start. You have a question now, in your mind, you don't know how toask it, but you can start. What is it about?

Noel: Well, its about my mind. I find that for the letter part of at least the last two years I very seldom use my mind. No

Mr. Nyland: No..? Since when?

Noel: I mean, I should say my brain...

Mr. Nyland: I don't know. Is there a difference?

Noel: I'm not sure.

Mr. Nyland: Neither am I. Its , for a brain is mental function, and the mind is the totality of that, including the skull. You think, don't you? You have sense organs that are recorded in your mind? There's nothing wrong with the five sense organs?

Your eyes with the aid of a pair of glasses can function. Your ears are alright? Your nose is alright. Your touch is alright. Well? Whats the matter with your mind?

Noel: I don't know. I just think I should use it more.

Mr. Nyland: O, maybe! Thats true, thats quite possible. But surely its there. Its enough not to be run over by a car. It s enough for remembering a telephone number. You can even say good morning. If its a question of interestof your mind, that you feel that your mind is not active enoggh, and that it ought to accumulate more data, so that if the mind could become interested in a particular kind of a subject, that you don't have the idea or even the wish to pursue it, and that then your mind becomes a little sluggish, that it really is too lazy, and of course if thats the case, all that has to be done is to be prodded, and maybe you cannot prdde it yourself but I think you can asssociate with people who would prod it. And I'm quite certain that if you now, in contacct with other people, ask them questions, because I'm sure that the mind can do, you can even ask about someone elses mind, why does that mind tick, and why doesnt my mind tick. And a lot of people will becertainly willing to give you an answer, because, in general, people love to talk, and all you have to do is to listen with your mind and see if you digest and see where you get tired, and see what makes you lose interest. So, maybe, theres one person you lose interest in two minutes, partly because you do not want to be interested, and partly because the other may not be a good enough talker, or the subject is not sufficiently elucidated. So you find another. And you find another, and another. You become for your mind an inquiring reporter. Everything you see on the street, become interested. Why is this or that? Why does salt melt in water? Why does really rain dry up? What is the formation of cloud??

Without going too far into the mechanical reason why an engine is running. And why there are explosions in the barburator.
You know, within the line of that what you are doing, partly for pleasure, and partly with connections youdo have, the people you can talk with, and those perhaps who make you feel that your mind is sluggish now and then, you start. Become interested in a variety of different things. Lots of things in a newspaper, you might become interested in. Theres an awful lot printed, and some of it is junk, and some things are good, if you are interested in research, maybe you're political inclined, become interested in ?, do something. As soon as you discover that your mind is not very good, and not functioning, and you dont like it, theres enough possibility of changing. The question is, do you like it or not? And if for two years you have accepted it, you prefer your mind not to function and the question is different. Because then you compare yourself with the person the way you think you ought to be, and that what you really are. So you see, then it is a question of a different way, in your mind, of having a concept, so perhaps what might be having an ideal for you as a man growing up and having interests or no interests, and picturing yourself five or ten years from now, and what you are going to do and then, maybe, you have an aim to develop your mind. Its not at all, in our sense of the word, waking up. Its a very small part of the mind that is engaged in a waking up process. For ordinary life I have to be quite alert, I also have to show that I'm still alive, that I don't sit like a bag of potatoes, I call it. Many times I'm helped when my body I make it do things and the mind has to function, you know. Its like cranking a car. Turning the crank, which is a physical movement, you set the engine going and then it goes because there is gasoline. You have to get it over the hump, because, usually, a

little bit of an objection in regard to the bump, but when you once cross that threshold, then things go on their way. And many times the mind then starts to enjoy it. And its lovely, and it runs smooth. And the curiosity probably will keep it going for quite some time. Really, there is no particular cause for alarm. When you discover that it is not functioning, its fine. If you want , and if you don't, its to remain stuck. Picture that in your mind. Give your mind fantasy, give it imagination, give your mind aspiration, aspiration in your mind is the same as inspiration in your heart. its an aim you set out ahead of you, you try to strive towards it. And if it could be something that you could remember, you have a remorse probably. That you could say, yes, today, I will achieve somethin' in line with my aim, maybe it will give you an idea to strive for. Its not aserious problem, you know. When the mind is sluggish, start it. And youll see it is small, and to some extent very child-like, not childish, but child-like, and it likes to play as a child, and it shouldnt, because it is not a child. Alright? Good, will you write up then different things which your mind has become interested in the coming week? I don't care what, as long as your mind could become interested. You might even end up by studying Russia, who knows? The interest in things as study for the mind may be around the corner, maybe in an old bookstore. Maybe you could have a sniff around. Smell your mind out. In any event, dust it off. Alright?

Ya.

George: Ah, Mr. Nyland, I try to learn at the present time whats my value, and then to work in accordance with that value and to do away with all kind of hope, or something else. I try to find out how I will have to be in order to get knowledge, in order to be able to do, in order to understand what is the relationship between what I am and the knowledge. What to apply, how to apply, what is withing

my means, what is impossible for me and how not to fool myself. This I try to learn, how to put to the practice and to test what I now know and at the bgginning I thought bmy just thinking if I introduced something new, something different, that I will already be different. I learn that I have to do not to think. I try to do. I notice it whan I stop, it stop. I admit I expected that, but I start to do, but something else will logically follow by itself, not(karma?). I notice it that my doing is constantly subject to friction. Then Isop doing, I fall back to sleep. I learn then that my attempt to become awake constant attention on my own part in order to overcome something that is always opposing. With this knowledge and wish behind this knowledge, I try to do. I try to work. I try to develop something which Ihave not now. Something to see myself as I am.

Mr. Nyland: You understand it? As a process? (Yes.)
Then if you really understand it, you know the answer don't you?

George: Yes, ah, except I want to ask you,I,if I look one moment at this triangle as it is of course the point of difficulty is my wish. Now when I come to answer this difficult problem, I come ...

Mr. Nyland: You see, George, when I say do you understand it, then you ought to know why the problem has to exist. When I know that, I also know then whats causing it. What what is the difficulty, friction I call it, it also means that I understand that the world of subjectivity in relation to that what is objective is always opposed. So that if it is a question of freedom from the bondage of earth, and I gradually try now to loosen myself from Earth. That the further I go away from the Earth, the more I will be pulled back. Because it is strained, like arubber band,

that is, the rubber band is represented by the law of gravity. And that the law of gravity the further I go away from the earth is indicated by the quantity of energy that will be there if I fall back to earth, the higher from a higher height I fall the more energy there will be, that energy that I call energy of p? , because the energy of motion is depandant on the velocity during the time that I would fall. So it is logical, that when I come to apoint where I would now start to work that even if I temporarily am free I will then feel the bondage and it will be even stronger the more free I am until one point when I am outside of the clutches of earth. Now, the reason why, I think, in ordinary life, that that what I start in motion I continue is simply because I'm ? , I know that when something is in motion, and has a certain amount of friction, it stays on the earth, but I can eliminate a great deal of friction by means of withdrawing, or smoothing things out, that then it looks as if its going to be in momentum forever, at the same time, the momentum and the speed and whatever is that kind of a motion is still absolutely subject to the same kind of a law of being bound to Earth. Again, regarding the law of matter, it doesnt matter if it is either in movement of it is standing still, it attracts the ? from the earth, so my idea of the place where I start it in motion has to go a little deeper, is simply based on an unconscious ? and it is only the introduction of something that is of a different kind of a quality that gives to this particular process the difficulty of understanding it in the first place. And acknowledging that that is the law. Thats why I said if you understand it you understand the law. So, it is in the nature of that what I now try to do that it would be impossible and also unnatural, and that the introduction of that what is unnatural into the natural surrounding is exactly what

I have to produce, before I could start me, I call it, permanent freedom. If, of course, we mean that if I cross by this particular process of developement the fa of an octave I don't have to return to do. And, if, for me, there is a questiomn of temporarily still being subject to the laws of Earth and the do-re-mi mi-re-do represent for me that triad which I constantly remain subject to by those laws that if, the introduction of a new kind of something that I have called quanta or forms of energy of a certain kind of density or that what is an objectivity as a concept in the midst of a subjective world that then because of that I get over this fa, then I reach sol. Really, I reach the sun, compared to leaving the earth and going through the preliminaries of a different kind and suffering on a planetary level. So, the truth is still that there is a point at which thereis enough objectivity and enough giving up, and enough overcoming of the friction, there will be something that is for me permanent, more and more permanent so that I don't have to return any more to that what I originally had to do over and over again. And this is really what I am looking for. I try to find the place of no return,when I will reach it, I will know. I reachit in certain ways when I already know that I have finally solved the problem of my self, by knowing all there is about it that I can know that I know, and that this knowledge has beoome for me an inherent quality of my life so that then the knowledge has gone over into the experience and it has then been relegated to an understandigg about which there is no further argument, Regarding certain activities in life when there is no argument in me any more, I have solved the problem of the incorrect considering and perhaps the feeling disagreeing. And it is a question then of permanency that is reached as soon as the solution between the two has been solved by means, I call it, a neutralizer,simply as something that is the introduction of a new something which is neither intellect

or feeling. The neutralizer is the possibility of becoming objective to myself, that is, out of the feeling, and out of the thought, if I can introduce an awareness, then I introduce a quality which is not inherent in my mental function, and that with this awareness and an extension over a period of being awake, I have introduced something which is for me permanent regarding that where I have solved that problem. So, now I have to look for facts that for me become absolute. And when they are absolute, there is no further question, no argument and no friction. And then I know my value. You see, you started out, it is the valuation of what, at the present time the values that I create on the level of my being will vary in accordance with the experiences that I have. As soon as I start to introduce work on myself, I will then introduce something that is my own, and the value that can be reached when I continue to try to work, I then will come to a conclusion which for me becomes an absolute fact and this absoluteness I wish a state of permanency regarding that fact. The problem is, in order to sustain myself and not to be subject to the difficulties that I fall back time and time again, I have to see what is there that could become permanent within. In the first place, that what is me, in reality, the closer I can come to the center of all things of myself, the more permanent will be. Its a logical reason, because if I go from the periphery to the center, at any point of the radius I'm still subject to both the circumference and the center. But its only in the center that I have lost all dimension. Applying it in ordinary life when I have experiences in which I have that what is now time resolved in timelessness, that what is now space resolved in no space, for me, as experience, I have an absolute value. So these are the things that I define. What is there in myself that has that quality of eternity. What is there in me that is God?

So my search is really to find that degree of permanency, and even I don't want tocall it a degree becauso it is not subject to change. It is an actual fact of existence, and if that can remain because of certain experiences I might have, yes, I then say, I AM. At such a time, time falls off me, drops away, and space doesn't exist. If, as a result of an attempt I make, and I see myself and I reach at that point a vitality regarding that what I am, and if this experience is simultaneous to the recording of it, I reahh the point at which the moment, for me, has become eternity. This becomes absolute. This gives me the assurance that it is possible for me, that I've had that experience and that it gives me the means of striving towards something that I know is possible and that now I wish it. Again, you see, this particular desire for permanency is dependant on my wish,how can I work in the midst of that what is subjective. How can I concentrate into an objective value so that out of that what is now objective I have the experiecne which for me is the cessation of subjectivity. You understand? In that way, you see, you keep on considering, and you are constantly drawn back to the one solution of I must work, that the thought doesnt keep on bothering and the feeling doesnt keep on bothering but that at a certain time there is a moment of that realization and that for you will be a moment of existence in which the moment becomes a momentum.

George: If I can say....the problem now..what I started to say was to know to produce one wish and I know that my purpose is not to accomplish knowledge but to understand.

Mr. Nyland: George, your wish is to be. No other wish. You talk about the value, it is the value of a higher level of being. You wish to be..

George: I know, I hear, I know this, Mr. Nyland, but I try to say

I wish to know what kind of wish this is, to know..

Mr. Nyland: The wish to know is to satisfy your intellect until it ~~xxxxxxxx~~ gets tired(?)

George: Okay, since my purpose is not just to know, but to understand I have to ... the process for applying this knowledge and goes toward understanding...

Mr. Nyland: You apply the knowledge from the experience which you then free, which you feel, and you know from the experienne that it is not impossible, you know, you hope,it means the totality of your body is now engaged in the fact that certain things have been done of which you have the experience, that is, the knowledge and the feeling about which there is no question.

George:So, anyhow, I have two wishes: one wish to know, and one which comes at the end process.

Mr. Nyland: N$^{\smile}$, the wish to know has to be followed by the wish to put it into work. You see, because I have an idea that if I keep on accumulating knowledge, that it will never become understanding, and that the only way by which I can reach understanding is by theutilization of my knowledge so that I accumulate facts and apply it, which for me becomes the experience as a result of that.

George: But, in the beginning, I have the wish to know, and then a wish to do...

Mr. Nyland: The wish to do what? You have to know that. It has to be based on the fact of knowing what you are which then produces a wish that you would like to become something else.

George: Because, I have this in mind that I have to say, I'm going through this cycle of three centers, when it comes to understanding, I close my cycle, and then this understanding becomes knowledge..

Mr. Nyland:No, no. Put it simpler. I have a knowledge of myself which perhaps is not entirely correct, but I also in memory have an idea that the way I am is not entirely either correct or not sufficient. It produces in me a wish to change. I can have that wish when I have a desire for growth, or evolution, or a realization that that what I am this is not the end of it, or at least there is the possibility of a change, or that that would produce in me a wish to find some way or another by means of which this kind of a knowledge can be put to use so that as a result I will acquire some kind of a different body which is based then on a realization of me being different. And I now develop the application of that what I know as a result of my wish to work then in working and acquiring knowledge about that what is my behavior I then recieve a different kind of knowledge which I call more absolute and at the same time I have the experience as a result of the transformation of my wish. This wish connects within me with a different level of being, because when it is on a different level of being, it is on that level of being where understanding belongs. Understanding is of a different level. It does not belong to the ordinary three centers. It belongs to something that is much closer to being connected with the do of intellectual body, instead of with the ordinary sol-la-si of the physical body.

George: When I start now a new cycle, I start from this understanding, from this level, from what...

Mr. Nyland: The new cycle came from an understanding of yourself, again the wish that you know something has to be done, also the realization that something had to be done before and had to be changed, and again encourages you to have a new wish to continue. The cycle then, again, is 9, application in body, being forced by means of my wish, and, again, this as a triad, produces experience, which, we call it of my feeling originally, leads up to a higher level of being and again producing

understanding of a different kind of intellectual level.

George: This is what my question really was, sir, and what I tried to clarify tonight because, through this process, I really improve my wish, I can say, ...

Mr. Nyland: Whenever your cycle takes place it always ends up a little higher than where it started from. The cycle is all the time important, because it is the only by means of which you can convert the thought into an actuality and that remains a fact. And it is a spiral, not a circle. It is a spiral because it is indicated by aspiration. Every time the cycle has been completed you are a little bit higher. Up to the point even where really infinity could be reached. .. Alright?

Yes.

Girl: Can work begin without clearly understanding.

Mr. Nyland: Yes, it can begin at any point in that particular circle.

Girl: When its begun, isnt it like a commitment?

Mr. Nyland: But it is commitment if one has to be committed as long as you have wish, and then, when it wishes..?- that wish; I'm quite certain it runs dry. A wish to want to work on oneself is limited in quantity.

Girl: But there is a difference in being alive and being dead,..

Mr. Nyland: Quite right. Theoretically and you will see it that it will be much more preferable if I could remain alive.

Girl: But thats not only theoretically

Mr. Nyland: No. Theoretical simply means that you dont understand why you cannot do it. Its quite right. With your mind you're convinced you ought to be able and when you actually try to do it,

you cannot do it. And there may be varying reasons of course, a wish may not be strong enough, the body may be too lazy or too sluggish, or oppose it, and then, the minds starts questioning and because of certain conditioning of the mind, you rationalize. So there are all kinds of reasons why it mightstop. And why there is not enough so called fervent energy, real fire, which continues. Each fire burns out. It depends on that which is burnable, around the fire, but when that is exhausted, you have no more kindling..

Girl: But there is some kindling..

Mr. Nyland: No, I wish there was. Sometimes I get so exhausted that I cannot even see whether there is kindling or not. Sometimes when I work and there is no particular result, I get discouraged. One can always say, yes, I might be able to pray to God, but God is not always there, or I'm not always there.

Girl: I wasn't speaking about work effort that way, I was speaking about a combination of life experiences and work efforts where you are not sure what hasfed one another...

Mr. Nyland: It doesn't matter. If the aim is that I work and look for the results because of work, I don't care how I start. The one thing that counts is my wish to work. My wish to become conscious, as long as that is there, I don't care who stimulated it. Or why it happened to be. I use it when I really have that wish. Until I don't have the wish any more.

Girl: I think I was talking about, before...there was a time in my life not too long ago when I was lost in life. I had no wish to live. I was afraid of it. But that changed and it changed through the kind of things we are talking about, through this process of the cycle that raised the level. I cannot go back..

Mr. Nyland: It will always be that way. Each person who is living

in ordinary life will always be affected by all conditions of ordinary life. And you never really know what it is that makes you react to conditions that may present themselves to you. The trouble with the unconscious state is that I cannot control it, so I am dependant on the law of chance, how it happens, and who knows, maybe theres a little storm within me thats blinding my eyes for a moment I close them and because of that I dont see who passes by. How do I know? This is the trouble. If I could actually trace what are the thoughts that happen to come to my mind and I can say it is because of such and such a reason that I happen to think about it, but of course, the instant that I know if I cut my finger I know that I have the thought and it ought to be paining because blood is coming out but that doesnt mean that when I sit quietly and meditate and so forth that all kinds of hetergenous thoughts come into my mind without any rhyme or reason, I don't know even where they come from, but I find myself all the time thinking about my life and why should I? So, I'm all the time, in ordinary life, and this is a, almost I would say, requirement of your unconscious state, I'M subject to that kind of a law of chance. Accidental law. Because I dont know the law. If I knew the law I could change it and the accident would become law. From the standpoint of consciousness, that what is unconscious becomes law. As long as I am in the stat e of unconsciousness everything is accidental. Alright, we can go talk about different levels of being, you see, but that what exists on one level is looked af from another level quite differently. Because I can be impartial to it. And when it is impartial, I can really think. My difficulty is always that my mind is mixed up because I cannot separate them in an unconscious state. It is fortunate that life changes, that conditions change, maybe that astrological configurations change, and maybe there are certain

results of meeting certain people or atmospheres, whatever your experience may be in ordinary life that will give you at certain times quite a different viewpoint, and I would day that it is very fortunate.

Girl: Even when you yourself have made efforts that you know have almost been devasted by the...

Mr. Nyland: We are talking now about the unconscious...when you have devastated certain things about yourself you may already have destroyed(?) , oh, yes, theres no question about it. I may have astrologically a tendency to drink alchhol and, surely, when I over do it, I destroy a great deal of tissue, and if I am fortunate, I join the AA and gradually the tissues are healed again, and maybe I go -?- . How do I know this, I see it by example and I have an inner fear so I'm not going to fall into that kind of trap. Or at another point at which I come to a realization something was going wrongly and then I don't want it. Again, you might say it is accidental, and it may be because of a chance remark of someone or a little item in a newspaper or a funereal you happen to see. I do not know how all kinds of things in the outside world affect me, But I do know that there must be an influence and I digest it in some way or other, quite deeply and I get sick, sometimes it is superficial and goes off. And afterwards I say that it was fortunate that I did -?-, and again there are lots of unfortunate things. About people who unfortunately run across LSD and can't be cured. Its unfortunate. Alright?
Yes..?

Girl: I would like a task.

Mr. Nyland: Then, what are you reading? It would be an appropriate task wouldnt it? Why don't you read? Areyou so taken up at the present time? Caring for the household? I'm sure you have lots

time on your hands. For one week, readin the morning half an hour, and in the afternoon, half ant hour, take off the time, for the time being you can set the time whenever you wish, after three days you adhere to the time you have set before. You understand what I mean? Tomorrow,the day after and the day after you are free, when ever you find free time, the fourth day, you make up your mind on the third day at exactly what time you will wish to read. Read All and Everything for half ant hour, if you can allow so that you hear your voice and see what you can digest of whatever it means. For the time being again, you can select whatever chapter you would like. YOU havent read it three tims yet? That would be the task, a little later on. Lets forget about it. You xxxxx do it for one week. Let me know next week. Alright? Alright. And do it with pleasure. Not grumbling, etc. Remember, when you sit down, that you first have the time to read, and that you read. Alright?

Whos there, yes..

Girl: Can I have a task, Mr. Nyland, and can I have it in relation to Fred?

Mr. Nyland: Is Fred here? Do you want a task in relation to ?

Fred: ( )

Mr. Nyland: Yes, I know, but it relates to you..

Fred: Depends what the task is.

Mr. Nyland: If it is in relation to you, you are involved with somebody. Suppose I tell her to be very nice to you, ( ) It would be different, it would be alright..

Remind Fred, in some way or other , about Work. Remember that you cannot say it.

She: I'm working now..

Mr. Nyland: Oh, so the whole day is...can you phone him?

Once in a while, on the hour? Not so often, perhaps...what kind of an office does he work?

She: Well,(-?-) in an agengy ..

Mr. Nyland: O, you can do a little bit...is Fred Home later? When ever there is an opportunity during the whole day, not only working hours, professionally, and so forth. Whenever, with one hour or perhaps two hour intervals, you try to remind him of work but you cannot use your mouth to explain it. It has to be by means of a posture or some kind of a gesture or an expression on your face, by the way you look at him. It is not so difficult.

She: So I don't try to do anything about calling him during the day?

Mr. Nyland:I say whenever you have a chance. But usually if you had to do it during the day it probably would be limited. You know, prepare a meal at the time you want to remind him, and you put your fork down in a certain way, and he can catch on. Alright?

Man: Mr. Nyland, occasionally I feel that I am not here...

Mr. Nyland: Are you here now?

Man: Occasionally. I have that feeling here sometimes.

Mr. Nyland: But pinch yourself!

Man: I do that often.

Mr. Nyland: Are you there then?

Man: Sometimes it works and sometimes it doesN't.

Mr. Nyland: You don't pinch yourself enough. Pinch yourself. I know you wont do it, but you certainly can and if you really want to be aware you will do it.

Man: I feel this is related to fear.

Mr. Nyland: No. I think you philosophize much too much. Pinch the one knee first and then the other one. Soon as you catch yourself and you think you're not there, find out. Even in

the midst of a meeting, if you want get up and then sit down again. I am sure that you will realize that you exist, that there is something in you that exists. Maybe most of the stuff that you have there is, how shall I call it , dead? But something is alive. And also you know that you exist. No, dont lets go into hallucinations. We have talked all that before. Whenever you have pinched yourself, cross your legs and keep on crossing them. Change them over. I don't care for that purpose if you move around, even ifthe chair starts to squeak. It will be a conscious noise. On the tape. Alright? But lets get out of this, you know, nonsense. You're here and if you really have any kind of an experience of levitation or spiritual values or something, like ectoplasm leaving your body and so forth, thats fine, but wait til you get home..

Man: Its more a feeling of death.

Mr. Nyland: No-oo! You're stupid if you think about death that way. A young person growing up does not have to have any particular feeling about death. Not at the present time. That at certain times when you are confrontdd with experience or with the possibility of his life as it will be in the next ten or twenty years. Then he will start to think about death at that time. If he does at other times, then really he is too morbid and something has to be done, he has to be spanked. He'll find out hes not dead at all. Ask someone when you have these ideas about death to give you a good spank. Ask them. Take a stick, bend over, if I'M here, I'll do it for you. You'll get over your death. Its abnormal. That one has to use it as a concept in order that I start to understand what is meant by dying and also that manifestation of a mechanical kind taking place in everyone, that then the knowledge that all of us are [illegible] can be of great help.

When it is for Work, it is a different thing. Then, you see, it is not like a morose something; it is like a medicine, that I apply at certain times in order to get my psyche in a right healthy condition, but I have only got think about it. And then I'm very far removed from hallucinations about not existing. Death can only be looked at when I am fully alive. Ya, thats the only way. I have no concept of death unless I know what life is. And the more alive I am, the more I can die. Don't lets mix things up, you see, because a little bit wishy washy nonsense...if you want to, write poetry about death, staaring you in the face, but get it out of your system, and if you can, publish it, but don't mention it again, after it has been published. Alright? Lets settle that now, once and for all. Read some nice good literature. ( ) I suggested that the other day, I've forgotten. We did talk about that didn't we, about hallucinations, anyhow that applies to you anyone of those things...its a sign of sickness...to think about death. Its a sign of sickness in a youth when he thinks of old age. Wait til you get there. You'll have enough thoughts about death. Its a sign of sickness if one suffers too much when other people are suffering, the world doesnt need that kind of sentimentality, or even sympathy. Its difficult for oneself to overcome ones own sufferigg if one is really alive, because aliveness means I will suffer, but when I want to think about death, then I don't really want to suffer, because I'M afraid. Alright? Enough said on that? Fill yourself with joy, until it flows over. Really. Alright? You're not the melancholy type, are you?

Man: Yes, I am.

Mr. Nyland: Read Hamlet backwards.

Question: Mr. Nyland, is it possible to actualize out of a realized talent, if youre asleep, in other words, in your life..

Mr. Nyland: Asleep in our sense of the word? (yes) And you have a talent for..(music)...Good. Can you realize that in an unconscious state? When you are asleep, you can; when you now awake, you think you will lose it? Whats the question?

Question: I don't exactly understand the necessity of doing something with your talent, reaching a certain level in relation to your talent..

Mr. Nyland: It depends on where you are, and on what level you want to use that talent. If its ordinary life, you can develop your talent in accordance with that which ordinary life approves of, or as you like. You see, it is one thing by which I exhaust the possibility of having, lets say, (?).. utilizing it, whatever the talent is. Up to a point, where there is no more possibility of developing it, then I think that that what is the talent has been exhausted. Then I think that that entails the formation of something, a tradition is in an art form in which the talent has been exhausted and that entails the formation of something in relation to an art form, then it is a question of what can I pour into that form which you might say belongs to my heart but it also belongs to the level of my being, to the extent now that my level of being is established on earth in an unconscious state reaches as much as possible towards a possibility of consciousness to that extent that what I would pour into the form I create will have a different and a higher kind of value. How far does the talent now extend? If the talent is only satisfied by being turned around on earth in some way or other and utilizing for alittle bit of music , it is confusing the talent with whatever there is as feeling. For the sake of maybe for myself, and surely not for some sacrifice, but as an expression of myself, but that that maybe I want to use it and offer as a sacrifice to the glory of God. Then maybe I can

write music, or play it, or use that talent, I put it at the disposal of somethign that is above. Alright?

Question: You once told me, Mr. Nyland, that I should desire to work this was like a task, more or less the same thing..I had asked for a task and you told me to desire to Work and in my attempts ( ) instead of letting it go, catching myself and watching myself, I find out ( ) that when desire comes there is no more something opposing it, theres something that just wants to carry it over.

Mr. Nyland: A task will always run dry after a length of time. Sometimes one week, sometimes two weeks. When it happens that a real task can be extended for a length of time, it depends on the intensity of the task. I think that all things on earth are subject to a certain law, I call it decay...it simply means that it becomes a habit, and then it goes into a groove and follows the line of least resistance before it has to be discarded. It is almost as if this destruction could not become known and for that reason certain activities become a habit first and then it is not known that they do. And by that, by means of a habit, I mean that the value of that as an activity has been removed. And the habit, being now an activity without ones head, has no knowledge. And it dies. Its quite worthless Its only good for support. Not necessarily a crutch, no, no...it is called ruffage (?); ruffage in food is the carrier of that which is nourished digested, that what is really knowledge will do the trick as far as the health is concerned, but the medium in which it is carried into the body is simply roughage. It is the supporting cell for that what is organically alive. So instead of being reduced to nothing, it still has a function, but it is a rather low function ... You know supporting cell has a communicable disease. And it is really contagious. The questionis, the germ carrier, can it be as important as the germ? Give yourself a task if you can vary the

task and embroider on it, and usually when one begins to question that that what might become habitual you don't want to be come habitual you can revive it and pump a little bit more life into it. But you will have to come to a point where you will say that it has lost its value, and then you say twenty-percent of it is gone. Bythat time it is not worth keeping. Then we do another task. Maybe just the other way around. Wait until you get the next one. Alright?

Ya?

Question: What you were talking to George about, I'd like to say something about myself in relation to an experience being an internal type of thing. In that myself, I've experienced that type of thing, and I've related it to my wife in terms of what I felt an actual true experience was and that what I'M really trying to define now in the course of my life...

Mr. Nyland: The true experience is not necessarily a permanent one.

Question: NO, I know its not permanet, but its like something not exactly there waiting foryou, but you have to work up to it, but then it is there and it gives this allness of everything.

Mr. Nyland: If I can engage the totality and in that moment it is truthful.

Question: When these moments occur I feel a certain amount of obligaton in my afterwards life.

Mr. Nyland: It depends where it comes from. If they are accidental you have no obligation, you can be grateful that there are results of work , you have definitely the obligation to continue, ..

~~MrxxNyxxxxx~~

Question: The thing you can help me with now, I would be very glad, is just the definition of God...

Mr. Nyland: How will I say that? God is in your pocket. You take

You take your pocket and turn it outside. Inside out. Where is God?
Question: I was thinking of the title of Gurdjieffs book, All & Everything, one day while I was driving and it came to me that all of us and everything that exists individually but taken collectively makes up God.

Mr Nyland: It is alright. God for each person is a certain concept which he considers the highest for himself and he really tries to endow it with all kinds of ideals which he really doesnt knww by experience and always tries to undo that what is the image of God with all the different things which a man in his own life considers not worthy of being God-like. Each concept for each person is different for each person, and, as a result each God-image is different. They all have a certain principle on which many people can agree, and even if they don't understand the idea of eternity, they will all say that God has to be eternal, or have in it a quality of eternity. When one comes to the other attributes of so-called God, of omneiscience and omnipotence, all these kind of things we have simply a name for it without knowing it and without having really experienced it. So, I can keep on embellishing God and the image I have in whatever is my image of what God ought to be. And by assuming now that that exists, and by affecting me from the standpoint of that God in my ordinary life I may then, by means of further understanding of myself, again by means of work, reach a level where I will change the concepts of God into more reality that before. Ultimately, it maybe the reason why many people want to strive towards God in order to confer for themselves that what they really are and then hoping that ultimately there will be unity in that kind of an image. When I say, turn your inside pockets out, it simply means that that what I consider now nothing is everything. So that when I reach the point of eternity, I find out it is right here and now...And that God

is now, if I say nowwhen it is eternal, it is also eternal and that God is everywhere. There is no particular description of any kind of a concept of God and there always have been semi- Gods, God-like creatures, sometimes a little higher, sometimes a little lower, and to reach them by means of angels or perhaps seraphs of some kind, but it was always one God, total, in any kind of a religion or any kind of a philosophy, and sometimes its called by one word only, and as you know in the Hebrew religion it cannot even be uttered. So you see thers is something then that one feels without even trying or daring to put it in words, and it is that moment in which the breath has been taken away that one experiences the aliveness of God. We will let it go?

Yeah?

Question: Is the devil real?

Mr. Nyland: It all depends if you want to consider it real, its real for you.

Question: Is it possible that the devil isnt interested in people to go to the devils because they don't have..

Mr. Nyland: I think as a working hypothesis it is sometimes quite helpful, as long as I believe in some kind of a form of positive and negative, or as in an above and a below, and I still make separation between good and evil I think as a working hypothesis it is interesting to say that there is a God and a Devil, because there are certain things I cannot explain as coming from God and I call them negative because usually they oppose me. The real problem of the Devil for myself is I have to suffer within myself, not in other people, and not in what the devil so-called is doing to the rest of the world. I don't understand what happens in the rest of the world, but I can understand what can take place in me. And that

I now must distinguish between tendencies of myself which I consider right or wrong, that I can say, yes it is like God and ya, it is like the Devil, the only rea lization that I can have as far as going from an unconscious to a conscious state is that anything that will lead towards a conscious state for me becomes God-like. And anything that prevents me from reaching that, or is an obstacle, I call the Devil Now, thats a different kind of a definition based upon my personal experience and in my own world. To what extent that definition will hold for anyone else, I really don't know because I'm subject to all kinds of formulations of certain words which may not have the same kind of a meaning for someone else. But if, like I now explain what is meant for me, that corresponds to somethinglse that someone else in his own life acknowledges to be a fact, then on that basis, there is a real religion possible. You see, its only a word. I would not pay too much attention to it.

Question: So many people dont believe in the Devil at all. They believe in God, but not in the Devil...

Mr. Nyland: Let them. Its quite alright, I think they are a little stupid but, you know, I can close my eyes to the devil and look constantly to the side of a God, Janus with the two faces, but the fact is that I believe, and I almost go by my assumption, That the sun is round, and shines on all sides. So that, as far as the Sun is concerned, there is only one Light, or one God. Any time that I experience a Light, something that I have and I know that has no opposite, I experience God. But it would be silly to say that the negation of that would be the Devil, because it wouldn't have a substance. If I understand by Light, God, Then Darkness, I can call the Devil, but in principle it is quite different from Light. Because Darkness is absense of Light. Light has a vital force. Darkness does not have any vital quality, it is the absense of

Light. Life and Death, God and the Devil, in that way I can reconcile because I can say the Devil is everywhere where God isn't. But it simply means that I don't know that God is everywhere. So there are lots of places where the devil is not.. no, dont smile at it, because it isnt a philosophy. Once and for all this whole question is you and me, if one understands reality, reality is the only reality, and doesn't allow non-reality. Its the same question of time and matter or (?O)..whatever it may be, that has this, this omnipresense, this all, this moment of existence,and the dimensions neither in space nor in time. Have a good week, work, extract from this meeting what your approval meets, we talked enough about certain tasks, we also talked enough about your self, about what you are, what you are unconsciously, and then the question is realizing what you are, is it really there enough, that you want to do something for yourself, and then if you do, you learn your lesson. Goodnite, everyone.....

M1200, Group II
June 12, 1967, Monday, N.Y.C.

1. Character of Monday Meetings changed.
2. Group is now a school.
3. Responsibility of payment.
4. Report of emptiness experience. What must be done to keep emptiness experience as a spur to work?
5. Request for task related to travelling on buses.
6. Report on trying to come to oneself. ~~Question about activity of mind.~~
7. Question's — What's my value and how can I work to increase it? What's impossible for me and how not to fool myself.
8. Request for task — reading task given.
9. Report on work attempt — occasionally feels he is not here and has a fear of death.
10. Is it possible to realize talent if you are asleep?

Emil Schaw

11. Report on task related to desire-to-work.

12. What is your definition of God?

13. Is the devil real?